

be the right working of community life. Its marks are the freedom of its members, "the strength of its belief either in the Christian doctrine of the Communion of the Saints or in some equivalent thereof," and its enlisting its members in some kind of crusade, whose objects ultimately reach beyond this world. All this is an ideal which is nowhere realized, but to which the nearest approach is seen in the Christian church. Canon Lloyd is always original and opens windows in many directions, if he is somewhat inconclusive. His best result is to force us to earnest thought about the common life of the Christian church.

ROBERT HASTINGS NICHOLS.

### Man of Action

FROM U-BOAT TO PULPIT. By *Martin Niemöller*. Willett, Clark and Company, Chicago. 221p. \$2.00.

This unadorned personal narrative of a German Christian in wartime and reconstruction should take its place in the great literature of the world. It is the well-written journal of a man of action.

As the title suggests, the history covers two distinct periods, with the intervening transition. In a sense, the transition is the most interesting, for there is a world of difference between the man who points torpedoes at crowded transports and the man who courageously preaches salvation through Christ.

Besides being a thrilling narrative, the first part affords an excellent revelation of the futility of individual judgment in wartime. Through the brisk record of the destruction of enemy lives and property, one catches now and again an idle speculation, an almost sub-conscious protest—"Is it right?" Taught from childhood to love Christ and the Fatherland, he finds it difficult to reconcile the surrounding tragedy with the moral experience of the race. There is no philosophical answer, except a "moratorium on Christianity." This is only a makeshift and inwardly Niemöller writhed. After driving away a rescue ship from a transport they had just sunk, he and his fellow officers realize "something of the tragedy, which no single man of his own volition could avert or contend against." They were caught in the many-stranded net that was the war, where there is no individual mind, no private judgment.

In the pulpit, as in the U-boat, he is fighting for Germany, the true welfare of those he loves. But now he is sure of his calling and happy in his task. Here at last is the satisfactory outlet for his love of the Fatherland. Although his discomfort under the Third Reich is only hinted (the autobiography closes with his ordination), one can foresee the coming break between Niemöller's democratic patriotism and the Nazi partisan spirit. After all, Niemöller has more love for the Christ of the whole world than for the distinctly German deities of blood and soil.

Bound in the same volume is included a third part, from another hand, which traces Niemöller's course from pulpit to prison. This will complete the picture for American eyes, but one anxiously awaits a description of these scenes from the man who was there.

Here is the source-material of history, written by one who has made it, written in a style that reveals his mind, clear, thorough, and challenging.

RAYMOND H. ROSCHE.

Philadelphia, Pa.

### Professor Brunner Speaks

THE PHILOSOPHY OF RELIGION. By *Emil Brunner*. Charles Scribner's Sons, New York. 194p. \$2.25.

What Professor Brunner publishes now has added interest for Americans in view of his teaching in Princeton Seminary during the coming year. In this book, which is a member of the International Library of Religious Knowledge, he offers something distinctive in that he concerns himself definitely with Protestant Christianity. Philosophy of religion in this aspect, he says, is a part of Christian theology. Grounding itself on Christian presuppositions, it considers the relations between revelation and national knowledge and between revelation and religion. The book begins therefore with the Reformation doctrine of revelation, or of Scripture. This is the doctrine of the witness of the Holy Spirit, of the word of God in the Scriptures which has authority over us because of "the inward work of the Holy Spirit," to quote the Westminster Confession. Professor Brunner's exposition of this Reformation conception of the Bible and its authority is especially valuable for this country, where it has been so widely taught and believed that the reformers identified the word of God and the letter of Scripture. Repeatedly in this book he recurs to the way of regarding the Bible set forth at the beginning. It is a way compatible with free inquiry; the Bible "is full of errors, contradictions and misleading views of various circumstances." But in the Bible God speaks, and the Spirit-taught man recognizes his word. Here is a "unity of authority and freedom," a revelation given, and received because it commands free obedience.

This unity can be maintained only by faith; it is not matter of reason. Professor Brunner goes on to describe "the collapse of the paradox of unity" after the Reformation. This appears in orthodoxy, with its doctrine of verbal inspiration, intended to protect the idea of revelation; in rationalism which admitted no revelation; in pietistic and romantic subjectivism, which regarded primarily human religious experience, not the divine word; in "historicism," which treated the revelation in Christ as a chapter in a general religious development. These four constitute the problem with which the rest of the book deals. It considers the elements of truth in each of these four attitudes to revelation. It would be impossible in a review to summarize the author's conclusions, not to speak of doing justice to the wealth of his discussions. Needless to say, he is throughout awakening and profoundly religious. A short concluding chapter on "Bible-Revelation and the Man of Today" takes the position which is central for Professor Brunner, by asserting the permanent supremacy of the living revelation in the Bible. It judges "the world and secular idolatries," but before that it judges theologies, all of which are in danger of becoming fixed and claiming false authority, and churches, all of which are in danger of becoming worldly powers. Because of its nature this book is only a partial expression of the author's thinking. Within its limits it makes clear what he means for theology.

ROBERT HASTINGS NICHOLS.

Auburn, N. Y.

"He who fears new truths does not walk the earth freely, for he is obsessed by the need of protecting some private possession of belief and taste."—*John Dewey*.



### "Hull House of London"

IT OCCURRED TO ME. By Muriel Lester.  
Harper and Brothers, New York.  
268 p. \$2.00.

In recent months several books have appeared which have set in review most interestingly the growth of the movement for community service through the neighborhood house or the social settlement. These have been autobiographies of women influential in that movement, such as Mary Kingsbury Simkhovitch of Greenwich House, New York, Vida Scudder of Denison House, Boston, and Wellesley College, and Muriel Lester of Kingsley Hall, London. It is not so many years ago that Jane Addams set this hall in motion with her "Twenty Years at Hull House" and her "The Second Twenty Years". Each of these books has shown a strong personality enlisted in the cause of social service, devoted to a particular neighborhood and serving it faithfully, but also reaching out through wider avenues of service to the bringing in of ideals of peace and justice.

Muriel Lester's Autobiography, "It Occurred to Me", contains a full record of her founding and carrying on of Kingsley Hall, often called by Americans "the Hull House of London", but it is much more than a story of the house, for Miss Lester's life has reached out in Christian friendship to the far corners of the earth. The motto of the house "Under Heaven All One Family" might well serve as the theme of the fascinating story that Miss Lester tells. Every activity that she engages in is motivated and controlled by a Christian philosophy of life. A Christian pacifist, Miss Lester committed herself to the ideal of a society controlled by good-will, achieved through mutual understanding and persuasion and not through force. Herself a child of privilege and wealth, she early saw the logic of voluntary poverty as a basis for the life of the staff-workers at Kingsley Hall and as a personal means of self-identification with unprivileged groups the world over, but her own energetic, purposeful life has been spent upon far more positive concerns than mere abstention from comfort and privilege.

The story shows her first in her min-

istry as neighbor and friend, pastor, and alderman in Bow, East London, sharing the realities of poverty, anxiety, bereavement, war, and post-war unemployment and distress with the East End folk to whom she had committed herself in love and faith when she started the enterprise of Kingsley Hall. Later on it shows her as Emissary-at-Large for the Fellowship of Reconciliation on missions of reconciliation and understanding between Great Britain and India, between China and Japan. It tells of her work against the drug traffic in China, the miserable living conditions of Untouchables in India, and for drawing the women of many countries together in united work for international friendship and peace. As friend and trusted confidante of Gandhi, Muriel Lester was his hostess at Kingsley Hall when he came to London for the Round Table Conference, and was repeatedly his guest and co-worker in India. In many visits to the United States, she shared in such enterprises as the Delta Co-operative Farm in Mississippi, the National Preaching Mission, Student Conferences at Asilomar and other conference sites, and in many speaking tours for the Fellowship of Reconciliation. A chapter called "Soviet Interlude" tells of an airplane visit of five days' duration to Russia and registers Miss Lester's admiration for the Soviets' care of children, and their recreational provision for old and young.

In the intervals between journeys or actually while they were in progress several books have been written by Miss Lester, and all along the way rich friendships have been formed and nurtured. Indeed, "It Occurred to Me" might well be looked upon as a source book of records of international friendships. Miss Lester closes her story, saying, "Life grows richer and richer. Very often I cannot imagine greater joy",—a sentence which is vital testimony to the blessedness of a life outpoured in Christian service.

The autobiography is good reading. Miss Lester speaks of herself in humility as "a chatty and discursive scribbler" but she might well use these words with pride about her book. For part of its charm is that the story is told as if the prime mover in it were speaking to the reader face to face with gaiety, with humor, with intimate friendliness.

MARY ELY LYMAN.

New York City.

### Originators of Great Theories

ARCHITECTS OF IDEAS. By Ernest R. Trattner. Carrick and Evans, Inc., New York. 426 p. \$3.75.

Some time ago I heard a minister use an illustration involving science in such a way as to destroy the faith of every keen-minded boy and girl in his intellectual integrity. Surely it is our duty to have more than a speaking acquaintance with rapidly developing twentieth century science.

The book under review is particularly valuable. It is not burdened with the overly technical; yet it is remarkably enlightening as to the present status of thought in the major fields of science. Its approach is historical; thought on the great problems of science is traced from the ancient Greeks to our own day. The biographical arrangement adds much interest; the fascinating life stories of Copernicus, Malthus, Darwin, Marx, Freud, Einstein, and many others are told. The author insists on relating great theories to the personalities that produced them.

Almost every page sparkles with quotable sentences. This is a book to own and master.

EUGENE S. TANNER.

Tulsa, Okla.

### New Books Received

*Reception and Installation Services:* By Bert H. Davis. International Society of Christian Endeavor, Boston. 32p.

*God in Us; We in God:* By Albert Edward Day. The Abingdon Press, New York. 171p. \$1.75.

*A Child's Grace:* By Harold Burdekin. E. P. Dutton and Company, New York. 59p. \$1.50.

*Laymen Speaking:* By George Morlan. Richard R. Smith, New York. 242p. \$2.50.

*Glimpses of Passing Days:* By John W. Hoyt, Jr., Rev. John W. Hoyt, Medford, Oregon. 86p. \$1.00.

*Homing:* By Grace Livingston Hill. J. B. Lippincott Company, Philadelphia. 314p. \$2.00.

*A Southerner Discovers the South:* By Jonathan Daniels. Macmillan Company, New York. 346p. \$3.00.

*How to Be a Responsible Citizen:* By Roy V. White and Eliza G. Wright. Association Press, New York. 203p. \$2.00.

*Making a Home:* By Leland Foster Wood. The Abingdon Press, New York. 137p. Paper, 50 cents.

*Their Names Remain:* By Mary Hallet. The Abingdon Press, New York. 132p. 75 cents.

*All Around the City:* By Esther Freivogel. Friendship Press, New York. 95p. Cloth, \$1.00; paper, 50 cents.

*They Starve That We May Eat:* By Edith E. Lawry. Council of Women for Home Missions and Missionary Education Movement, New York. 72p. Paper, 35 cents.

*The Romance of the Upper Room:* By Fred B. Wyand. Pentecostal Publishing Co., Louisville, Ky. 147p. \$1.00.



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THE THEOLOGICAL SEMINARY  
PRINCETON, NEW JERSEY

PRESIDENT'S OFFICE

September 6th, 1938

The Rev. Stewart M. Robinson, D.D.  
23 Kempshal Place  
Elizabeth, New Jersey

My dear Stewart:

Thank you ever so much for your letters. We arrived home on Thursday evening after a splendid vacation in Vermont.

I am delighted to know that you are coming to our Alumni Conference. I look forward eagerly to hearing Dr. Bowman. Professor Brunner does not arrive until the 15th. He is now on the sea, so there is no possible way to get an article from him in time for the issue on the 16th.

I, too, am eager that you should have a conversation with him and Dr. Homrighausen. Both, I know, will be delighted to contribute articles for THE PRESBYTERIAN. It would be well, it seems to me, that they wrote some general article or articles of a comprehensive character, crystallizing their Christian position. It would be well that readers of THE PRESBYTERIAN got the feel of their thinking on a number of fundamental issues, and not simply on one particular point of the faith.

I take it that you meant Princeton when you said in your letter this morning that you would be in 'Elizabeth' on the 8th. Do ring me up if you are here. My office number is 1623, and my home number 113. On Friday I expect to be in Philadelphia.

With warmest personal regards,

Yours ever,

JAM:VKT

P.S. I shall look forward to receiving a proof copy of Dr. Childs Robinson's article when it is ready.



# The Presbyterian Church in the United States of America

## OFFICE OF THE GENERAL ASSEMBLY

EXECUTIVE HEAD

REV. WILLIAM BARROW PUGH, D.D.

STATED CLERK

GENERAL OFFICE

514 WITHERSPOON BUILDING

PHILADELPHIA, PA.

September 6, 1938

Rev. Stewart M. Robinson, D.D.,  
23 Kempshal Place,  
Elizabeth, New Jersey.

My dear Stewart:

There certainly will be a chance for you to make a brief report of the Calvinistic Congress at the next meeting of the Western Section of our Alliance. This meeting will probably be held in Pittsburgh in the third week of February. Definite arrangements as to the place of meeting have been somewhat delayed due to the fact that Dr. Kelso of the Western Theological Seminary has been abroad during the entire summer. As soon as a program for this meeting is set up, which will probably be some time in November, I shall write you in greater detail concerning the matter.

I am now in the office every day. It will be a real pleasure to see you at any time which will be convenient to you. I appreciate very much indeed your gracious offer of cooperation. I have been reading Miss Rachel McDowell's articles with great interest. I received from her last week a most cordial letter and am hoping to see her in the near future.

With all good wishes, I am

Most cordially yours,

*WBP*

William Barrow Pugh.

WBP/H



FROM

SIR CHARLES MARSTON,

TELEPHONE: WHITEHALL 1871.

TELEGRAMS: MARSTON, WHITEHALL 1871, LONDON.

CABLEGRAMS: ORIENTSTAR, LONDON.

13, QUEEN ANNE'S GATE,  
(BY QUEEN ANNE'S STATUE)

LONDON, S.W.1.

7th September 1938

(Wednesday)

The Rev. Dr. Stewart M. Robinson,  
Editor of "The Presbyterian",  
1217, Market St., PHILADELPHIA, Pa., U.S.A.

Dear Dr. Robinson,

I have duly received your letter of August 24th., and have also just received a copy of the American edition of my book - "The Bible Comes Alive". I am writing the publishers asking them to present you with one of the first copies, with my compliments.

My wife and I should reach New York about October 9th., and we anticipate remaining in the city for about a week. It would give me great pleasure to lunch, or dine, with you at the Union League Club, New York, during that week, whichever you prefer.

Greatly looking forward to the pleasure of meeting you.

Yours sincerely.

*Charles Marston*

# THE BIBLE COMES ALIVE

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A DIGEST FROM THE BOOK BY

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*SIR CHARLES MARSTON, F.S.A.*

on the evidence that Science has recently brought  
to light concerning the Old Testament.



*I*t is here pointed out how much the trend of  
events—social—political—educational—and religious  
—seem to focus today upon the substantial truth or  
otherwise of the Bible.



*Sir Charles Marston's book—"The Bible Comes Alive,"  
was published in October, 1937, by Eyre and Spottiswoode,  
6 Great New Street, E.C., at 8/6. Sold by all booksellers.*



## THE BIBLE COMES ALIVE.

SOME OF our foremost scientists are now drawing attention to the fact that the discoveries made in the sciences of inert matter are being used to destroy civilization because mankind has neglected to study the science of Man. And yet the facilities to do this have been ever ready to hand; for the Bible is our text book of the science of Man. It purports to contain a practical guide to everyday life, and our whole past civilization has been based on it.

But now this age of scepticism and inquiry calls for evidence of the authenticity or otherwise of a Book of such immense importance. Broadly speaking, this authenticity has in the past been affirmed from the spiritual or religious side, and challenged from the rationalistic side. But since we pride ourselves on living in an age of Science, the time has surely come to approach the Bible from the scientific side—that is to say, from the basis

of the evidence of outside facts. "The Bible Comes Alive" deals with the Old Testament on such lines.

At the start the author draws a clear distinction between true science which is based on fact, and false science which is based on conjecture. In the light of the recent discoveries, it would seem that science based on fact is favourable to the Bible; it is the science based on conjecture which has been in conflict with it. For example, since scientists are now satisfied with the reality of the unseen in nature, there is ceasing to be any firm basis for materialistic creeds. In like manner, the supposed uniformity of nature, which led to the mechanical theory of the universe, is no longer accepted as an assured fact; consequently the mechanical theory of the universe has also gone by the board.

This line of thought leads on to the consideration of miracles.

The records of them in the Bible have proved a stumbling block to many. But if nature is not uniform, their possibility must now be recognised. And in this connection science has arrived at even more positive conclusions through its examination of facts—not facts of long ago, but facts of the present day. One leading scientist now declares that the usual happenings of every-day life partake of the nature of miracles. Others, who have devoted time and attention to the study of unusual happenings, affirm that disbelief in miracles cannot any longer be sustained. They testify, for example, to the admission of a power to predict the future. Dr. Alexis Carrel, of the Rockefeller Institute, in his new book, "Man the Unknown," bears witness to the reality of healing by prayer, including even cases of cancer. Thus the materialistic conceptions of life that have deterred us from Bible study, are shattered by present-day evidence, accepted by world-famed scientists.

Before presenting the archaeological evidence recently brought to light, the author draws attention to the persistent and living witness to the substantial truth

of the Old Testament supplied by the Jewish race. The fortunes and misfortunes of this people over a period of nineteen centuries, culminating as they are to-day, are without parallel in history. This testimony both in its nature and magnitude suggests the fulfilment of Bible prophecies made thousands of years ago.

### *Monotheism the Original Religion*

The record of the evidence gathered by the Science of Biblical Archæology during the past few years commences with the discovery made in 1931 by the late Dr. Langdon, Professor of Assyriology at Oxford. This most distinguished excavator and scholar found that monotheism, or the worship of one God, was the original religion of the oldest civilized people. In the same year, Dr. Schmidt, of Vienna, on behalf of the Science of Anthropology, reached the conclusion that monotheism was also the original religion of the primitive peoples. The Creation stories assume a different aspect in the light of this discovery of primeval monotheism; and in the light of the infinitely wider



outlook on the universe that has recently been revealed through science. Conceptions of Time are changing. Talk of vast intervals of time, such as thousands of millions of years, is being discounted—one distinguished scientist now tells us that there is no time apart from Man. Thus the days of the Creation were Days of God, and the first chapter of Genesis is a magnificent summary of what happened, so far as human knowledge can take us to-day.

It has been a popular impression that the Ten Commandments, and the Mosaic Laws, and Ritual, were originated through the medium of Moses, but archæological evidence now suggests that they existed thousands of years before Moses, and were attributes of the original monotheism. What constituted the new factor was the Covenant the Deity made with the Israelites under Moses. The Commandments, the Laws, and the Ritual, associated with the Covenant, were restatements of the Commandments, Laws, and Ritual, of primeval monotheism.

So it may have been that Christ was named a priest after the order of Melchizedek, because it was the order that

represented the first monotheism, while the order of Aaron represented the Mosaic revival of it. The Covenant made with Israel through Moses was a consequence of the one made with Abraham, Isaac, and Jacob. The stories of these patriarchs have acquired new importance and interest through the discovery that the chronology recorded from Abraham right down to King Rehoboam fits correctly into the chronologies of the period, whether Babylonian, Palestinian, or Egyptian.

### *Old Testament Chronology Correct.*

This conclusion has been reached after a very interesting series of archæological discoveries, to which references are made in this book. The basic date was obtained through the excavations of Jericho by Professor Garstang. The remains of the city burnt by Joshua supplied a date of 1400 B.C. for its destruction. The Hebrew invasion of Canaan under Joshua is shown to be one and the same as the Habiru invasion, referred to in the Tel-el-Amarna cuneiform tablets discovered many years ago in Egypt. The identi-



fication of the Habiru with the Hebrews is now generally accepted; and it is pointed out that some of the names in the Tel-el-Amarna correspondence actually correspond with names in the Book of Joshua.

### *How? When? And Where?*

The recent excavations at Lachish in South Palestine are described very fully in this book; they furnish two further fresh discoveries of much importance to the Old Testament. Since this is an age of inquiry, it is reasonable for people to ask How, When, and Where, the earlier books of the Old Testament were written? Tradition, which is confirmed by the New Testament, assigned the authorship to Moses. Now the date of Jericho's destruction supplies a date of 1440 B.C. for the Exodus from Egypt. That event was followed by the giving of the Law from Mount Sinai; and since the books of Exodus, Leviticus, Numbers, and Deuteronomy, record events from this period onwards, they should have been written during the wanderings of the Israelites in the wilderness of Sinai and elsewhere, between this date and

the death of Moses in B.C. 1400. The satisfactory character of these answers depends, however, upon the existence of evidence as to HOW these books could then have been written. It has been assumed that the ancient Israelites possessed no writing facilities. The proof that this assumption is incorrect, and that they did possess such facilities, has now been established.

In the winter of 1904, Sir Flinders Petrie led an expedition into the wilderness of Sinai, and there found the oldest alphabetical writing in the world. He dated it back to what we now know to be the time of Moses; later authorities have placed it still earlier. Either way, it is now clear that when Moses led the Israelites into the wilderness of Sinai, this alphabetical writing was being used there by Semitic miners—probably Midianites, among whom Moses had been living for many years.

That the Israelites actually adopted and used this alphabetical writing has further been proved by the discovery of specimens in the excavations of Lachish. These are dated by the surrounding pottery to 1295-62 B.C., or not much over



a century after the death of Moses. Furthermore, it is now generally recognised that these Lachish specimens constitute a connecting link between the Sinai writing and the Phœnician alphabet from which our own alphabet is descended.

Thus there is now good evidence that, from the time of Moses onwards, the Israelites were using an alphabetical script, an instrument for literary expression, superior to those possessed by any other people of their time.

### *Letters actually written in the Days of Jeremiah.*

Beside this Sinai Hebrew script, in common use at Lachish a century after Moses, the excavations have brought to light a whole series of letters written in ink on pieces of pottery in yet another alphabetical script. They have been deciphered and translated by Professor Torczyner of the Hebrew University, Jerusalem. They will go down to history as the Lachish Letters; and their contents prove them to consist of a series of personal communications from a subordinate officer named Hoshaiiah to Jaush, the governor

of Lachish in the days of Jehoiakim, King of Judah. They concern the fate of Uriah, the son of Shemaiah, the prophet of Kirjath-jearim, to which reference is made in Jeremiah xxvi. 20.

These are the first personal documents dating back to Old Testament times that have ever been found. Translations of them are given in this book. They were written in a running hand in what is known as the Phœnician Hebrew script, an alphabetical script which was obviously intended for writing on papyrus leaves, or on skins. The oldest copy of the Hebrew Bible now in existence is dated back to 895 A.D.; so these Lachish writings are no less than fifteen hundred years earlier. This Bible is written in what is known as the Assyrian Hebrew script, which was adopted by the Jews after the return from Babylon. The Phœnician Hebrew script was used in Palestine before the Jews were carried into captivity by Nebuchadnezzar.

Until the finding of these Lachish Letters so little was known of this earlier script that some of its characters had been completely lost. But though the



scripts are different, the phraseology and spelling, the style and composition, of the Lachish Letters, is exactly the same as that of the book of the prophet Jeremiah, and other Old Testament books of the period. How long this Phœnician Hebrew script had been in use is not yet known. There is evidence of it several centuries before B.C. 600, the date of the Lachish Letters; and Professor Torczyner thinks it may even go back to Moses. There is no doubt that the Old Testament was transmitted through this script, and may have even been originally written in it.

### *The Three Ancient Hebrew Scripts.*

So as an answer to the question of how the Old Testament was originally written, and how it has come down to us, the science of Archæology is now in a position to point to the use of three successive alphabetical scripts by the Israelites from the time of Moses—the first, the Sinai Hebrew; the

next, the Phœnician Hebrew; and the last, that Assyrian Hebrew from which our English Bible has been translated.

It will be seen that "The Bible Comes Alive" contains much new information concerning the Old Testament. Indeed it may be said to be the only summary in existence of the evidence bearing upon the vital problems dealt with in its pages. Its author points out that the destructive critics of the Old Testament lacked the evidence now available. They based their work on incomplete knowledge of the laws of nature, as well as of ancient history. They were also ignorant of the facilities for writing possessed by the Israelites from the time of their sojourn in Sinai. In consequence of this, the past critical conclusions concerning the Old Testament have ceased to be of any value.

As matters stand at the present time, the evidence that has been brought to light, or accepted, by science is all tending to confirm the substantial authenticity of the Old Testament.



CRAIG RIDGWAY & SON COMPANY  
STEAM HYDRAULIC MACHINERY  
COATESVILLE, PA.

September 7, 1938

The Presbyterian Publishing Co.,  
1217 Market St.,  
Philadelphia, Pa.

Attention: Mr. E. Metzger

My dear Mr. Metzger:-

I have your letter and am enclosing you my dollar, and I want to congratulate you on getting out a very good church paper.

Years ago, for a long while, THE PRESBYTERIAN came to our family. Then it became so critical that we called it "The Common Scold," and ceased reading it, and when the subscription expired of course we did not renew it. Now it is more like a real paper.

Lots of men engaged in newspaper work, and especially religious publications, lose sight of the fact that a man can wear a very nice looking suit of clothes and people seeing him pass by consider him a well dressed man, but if they would get up a little closer to him they might find spots on his vest, where the soup has splashed---in my own case it is apt to be butter smears on the under side of my cuff, as I have been reaching around for this, that and the other thing at the table! THE PRESBYTERIAN of the old day, instead of standing off and saying what a nice suit of clothes the church was wearing, gave its attention to the grease spots, and who wants to waste their time on smears in their reading, when we are overwhelmed with good things.

As long as THE PRESBYTERIAN continues as good as it is now just keep continuing my subscription, and when it expires send me the bill and I will cover the same with a check.

Wishing you every success, I remain

Yours with regards,

Wm H. Ridgway

6 mps - 100  
9/8/38



P.S.--You know we people out here in the country-side count our pennies, and in order to get my full three cents worth I wonder if you would mind if I would make a little suggestion in the matter of running a religious paper! That is to say, if I was editor of a paper like THE PRESBYTERIAN, with their splendid big constituency, what I would do to attract customers.

Before His Editorial Highness turns up his nose and says "What does an old farmer out in the tall grass of the Brandywine meadows know about newspaper making," just remind him that every one of the great improvements in railroading has been made by a man who was not a railroader.

For example: George Westinghouse, the air brake man, was a Pittsburgh carpenter; Pullman, the parlor and sleeping car man, was a Chicago contractor; the closed vestibule was the invention of a doctor; Janney, the automatic coupler man, was a merchant, I think, at Buffalo. And so on down the line.

The cement building was laughed at by architects, and, as you know, neither a woman nor a tailor invented the sewing machine. A photographer had nothing to do with the moving pictures, and Mr. Edison invented the mimeograph, and not an office man. And so on and so on.

I have been with the Sunday School Times thirty-one years. One of the most popular departments of the Times is "The Round Table." When I suggested that Mr. Trumbull turned it down and said it would not work. I said "What we Sunday school teachers need often times is a good story as a hook upon which to hang a lesson truth." After some three years he tried it, offering a small prize, and the first "draught of fishes" yielded some 1200, and they found the problem was not one of getting illustrations but of selection.

I suggested to him that instead of printing his stuff solid to break it up into small paragraphs, even though probably not so much could be gotten in.

You will notice in The Philadelphia Inquirer Girard does this, and his column is universally read. If you get his published book of the stories of Pennsylvania you will find the whole book is printed that way.

In fact, compare our St. James Bible with the miserable thing we call our Revised Version, whose very solidity is repellent to the average reader.

The writer who occupies your first page and Dr. McCormick have the idea.

Then in all the Presbyterian sections, I would be on the look-out for some young fellow in the various churches in that section with a journalistic ambition, and I would try to get him to send me homely news items from week to week.

of the country



For example: In Chester Presbytery I would hunt up some fellow, who might be dug up in the Local News office at West Chester, and he would put down all the little items of Presbyterian church gossip and send them in. For instance: a few years ago he might have had an item like this:

"Mr. Freely Brown, the merchant of Cochranville, has a campaign on to renovate the Faggs Manor burying ground."

It would be remembered that when George Whitefield was in this country he preached at Faggs Manor.

"Then there is the Brandywine Manor Church on the Horseshoe Pike, about six miles north of Coatesville. Notwithstanding it is out in the country, with no town or village, it has one of the largest and most successful boy groups, // similar to the Boy Scouts, except religion is emphasized."

You want homely sort of stuff and lots of it, and displayed a little bit.

In other words, notwithstanding the fact that every now and then someone breaks into print deploring the troublesome gossip, yet after all the human animal is especially fond of gossip, and a church paper that spreads the gossip of the church is going to be the paper that the constituency will read and subscribe for, and when the paper has circulation it can command advertising patronage that will help carry it and improve it.

That is to say, while with your present resources you may not be able to get as much in the paper as you would like, yet what you do get in have it in good shape and a little "peppy." Those two men I have already mentioned are giving you the kind of stuff I like, and I imagine lots of other people like.

I might also add, in case you don't already know it, that the way the Sunday School Times regulates the paper is by taking a vote or census among its readers, asking them which department of the paper has the most appeal to them, or, as we would say "What do you like best?" To what extent they go I do not know, but I think Mr. Howard would tell you.

That paper has been very successful over many years.

I would not be surprised but what you would throw this letter over to Dr. Robinson and say "Doctor, here is some good gratuitous advice."

Then the Doctor will give a grunt, just like his good old Daddy would have done, and come back by saying "Well Metzger, you know the old saying 'Advice that costs nothing is worth just exactly what it costs!'"



Decatur, Ga.  
September 13, 1938.

Dr. Stewart M. Robinson,  
The Presbyterian.

Dear Dr. Robinson:-

Thank you very much for your letter of the 10th with enclosed proof. After a somewhat hasty reading I find no errors in the sense of deviations from the original. I rather think that if another word were added to one of the questions it might clarify same - the seventh Q. If not too late insert in a parenthesis the word (further) so that the question will read: Q. What are the (further) conditions for the right interpretation of Scripture?

I certainly hope that your friend Prof. Bowman is entirely right in his views of Prof. Brunner. That is in line with what Pfarrer Thurneysen's position was reported as being - namely, that wherein Brunner was regarded as being 'off' he would return. From his books and reports as to his personality one gets the impression that Brunner is one of the most scholarly and brilliant theologians now living. There are few more desirable things than that this ability should be used to set forth the great Princetonian positions.

I think that Shafer is right about party labels, but notice that men of his school sometimes limit those they have in their conferences to those who take their view of eschatology. Barth has been reported as saying that there were no Barthians; and a Dutch American writer has suggested that G. Vo's anticipated the best things in the 'Barthian' school. *I think highly of Dr. Shafer*

I hold that your General Assembly was ~~been~~ right in declaring the Virgin Birth an essential article of the Christian faith, and was delighted to hear four of the members of the Basel faculty affirm the same - Barth, Schmidt, Thurneysen and W. Vischer - and ~~xxxx~~ not to hear it denied there (although this does not mean that every member of that faculty accepts same - I do not know what the other members think on the subject).

I made a report on the Calvinistic Congresses yesterday to the Presbyterian ministers of Atlanta using two articles from the Presbyterian.

I enjoyed seeing something of you at the Calvinistic Congress and hope to have such privilege on other occasions.

Cordially and fraternally,

*W. M. Robinson*

*If the following were added to the first answer under history it might clarify the same:  
(Barth compares the relation of Revelation and history to the relation the Divine and the human natures in Christ),*

**First Presbyterian Church**

ALBERT SIDNEY JOHNSON, D. D., PASTOR

200 WEST TRADE STREET

Charlotte, N. C.

Sept. 14, 1938.

Dr. Stewart M. Robinson,  
c/o The Presbyterian,  
1217 Market Street,  
Philadelphia, Penna.

My dear Dr. Robinson:

Thank you for your letter of September 10th.  
I hardly know how to reply to it.

As you know, I am always and at all times more than 100% against the Federal Council, and I am in just this attitude; ~~As~~asmuch as I led the fight five years ago to come out of the Federal Council and headed the Committee on Foreign Relations this year which kept us out, I am prone to "let sleeping dogs lie" in order that we might have some rest for the next few years at least.

You understand that while we had some very drastic statements in regard to why we were leaving the Federal Council, they were stricken out of the Report with our consent. The Report was adopted unanimously and was as follows:

X "The reply of the Presbyteries to the question of re-entering the Federal Council of Churches of Christ in America, Whereas, the Presbyteries have voted 48 No to 38 Yes (two not voting) on the question sent down by the 1937 Assembly; shall we again enter the Federal Council? We now, therefore, recommend that the Church do not now re-enter the Federal Council of Churches."

Of course we could have forced our Report through without very much trouble, with its strictures on the Federal Council, but we felt as a tactical thing to give us rest from this pernicious Organization for some years at least, that it would be better for the Assembly to unanimously approve our Report than to put the strictures in that would have been fought on the floor of the Assembly, though there is no doubt that we could have won out with a handsome majority.

In regard to Dr. Cavert writing a personal letter to every Commissioner, I do not know that that is true, though I am quite sure I did make that statement to you. He certainly wrote me, and to every other Commissioner I spoke to about it, and the letter was personal but adroitly worded, simply stating that as there had been so much misapprehension and so many mistatements in regard to the Federal Council that he was enclosing the Constitution of that Body.



HOBART, N.Y.  
Sept. 16, 1938.

Dear Dr. Robinson:-

I reached home last night to find your note and proposed editorial which also had come yesterday.

The time has come to say these things. I do not think we have any recourse but publicity in this country and in England which may arouse criticism that the Japanese may eventually heed. They say they do not now care what is thought in America or England, but at the same time they do. So go ahead. The only suggestions I would have would be in the direction of making it even stronger and possibly more definite in one or two particulars.

For example, in line 11 you might add to the words in parenthesis, at Ise. (There are many 'Great Shrines.' The Ise Shrine is head of all.

In line 13 instead of saying 'some torture used,' say 'and torture is often resorted to.' I can give you examples of utterly revolting torture. My own closest associate has been released after a year of imprisonment and torture mentally unbalanced. One prisoner near him, released before I left, told me he heard them take this man out of his cell and hours later they dragged his body back and threw it into the cell.

I see why, in the seventh line from the bottom, you should say 'we fear,' but I would drop that out for beyond doubt it is the attitude of some missionaries that has encouraged the pro-Japanese party and has undermined the conviction of many Koreans. Every one of those missionaries should be recalled. In the fifth line from the bottom too I would drop out the words 'every kind of' and simply say 'We have sympathy for them,' etc.

The latest word (confidential as yet) because we would like to learn under what circumstances it has happened) is that the Korean Presbyterian General Assembly has voted approval of obeisance and has actually sent a delegation to the shrines to bow. The way the Japanese have managed some of these 'decisions' was first to threaten all members of the organization, then finding men who would make the proposal, force the question to be put. In Syanchun for instance, only seven men voted for the resolution offered there. They declared it past, but that was too small a majority to look well when the facts were known, so at later Presbyteries the police came in such numbers as to seat a police man beside each member of Presbytery. Then the moderator was compelled to announce that when the question was put these who voted in the affirmative would remain seated; any who wished to vote in the negative would have to do so by rising. Even so, some arose. They were taken off to the police Station at once. Undoubtedly this has been the method followed at that meeting of General Assembly.

It probably means that neither the Seminary, nor the Bible Institutes can continue in operation. But until we get more than the cable which simply announced the fact, we had better not publish this news. However this is what makes me say that the time has come when we should give full

publicity to the whole situation.

In it all we should remember that while there are many delightful phases of Japanese life and Japanese character, underneath there is a core of brutality and hardness which often leads to cruelty even in normal times, and in the grip of this war mania no excess would be incredible, especially in the hands of the militarist clique now in control which believes or professes to believe that Japan has a 'divined mission to rule a large part of the world.

One of the most significant 'straws' I've heard of recently is that in Taiku the police officials declared that of course they had no objection to Christianity, only it must be conformable to Japanese ideas and therefore they proposed that compromises be made which would bring it into conformity. Their first proposal was that the first commandment be abolished!

There you have the case for Japan in this Shinto controversy in a nutshell.

With all good wishes,

*J. S. Holdcroft.*



John Vant Stephens  
7 Lane Seminary Building  
Cincinnati, Ohio  
September 16, 1938

Rev. Stewart M. Robinson, D.D.,  
Kempshal Place, No. 23,  
Elizabeth, N. J.

Dear Dr. Robinson:

In an editorial in the Presbyterian, September 15, 1938, speaking of the Auburn Affirmation, you say: "It never reached the General Assembly."

May I refer you to the Presbyterian, December 12, 1935, page 22, column 1?

And to the Presbyterian, January 9, 1936, page 23, columns 1, 2 and 3?

And to the Presbyterian, January 23, 1936, page 22, columns 1 and 2?

And to the Presbyterian, May 21, 1936, article by Dr. Matthews? *p. 16*

Cordially yours,

*John V. Stephens*  
John V. Stephens.

Decatur, Ga.  
Sept. 19, 1938.

Dr. Stewart M. Robinson,  
Elizabeth, N.J.

Dear Dr. Robinson:-

In reply to yours of the 12th I am agreeing to delay the publication of the Interview with Professor Barth a fortnight. I would say, however, that I trust President Mackay will not ask that it be delayed longer than that. Naturally, an interview loses interest by being delayed. I placed copy in your hands early in July and gave copy to your office about the 20th of July; in each case suggesting that Dr. Mackay be given the courtesy of reading and commenting on when published if he so desired. It would seem to me that delay more than the two weeks he has asked for were pressing the matter of courtesy unduly. If he is sufficiently interested it would seem to me that by the time he has named he could have his comment ready.

We plan to publish the interview as a bulletin here and have in mind to publish it about the same time you do. I shall, therefore, thank your office for a typed copy of Dr. Mackay's comments as soon as same can be forwarded together with ( what has been implied in our correspondence) permission to use that for our publication which would not be released earlier than yours ( on the understanding that yours is not delayed more than indicated).

At the suggestion of President Richards I am planning a brief introduction somewhat as follows for our edition: Some of these question and answers came out in the course of discussions in Professor Barth's classes during the last semester, or of private interviews with him. The interviewer put the matter in more definite form by presenting a ~~series~~ series of questions, some of them answered in whole or part from these class discussions, in the hands of the Professor on a Wednesday with permission to modify either question or answer. On the following Saturday the interview took place and the interviewer has since added comments found in parentheses together with his own conclusion.

I am enclosing a review of our current mission study volume since I think that it has matter which will interest your readers. Have found H. Kraemer's 'The Missionary Message in a Non-Christian World' also a very encouraging book; but assuming that you are having other persons review same am sending my review to Southern publications.

Very cordially  
*Wm. Childs Robinson*  
Wm. Childs Robinson



September 23rd, 1938

Professor Childs Robinson  
Columbia Theological Seminary  
Decatur, Georgia

My dear Professor Robinson:

Dr. Stewart Robinson, the Editor of THE PRESBYTERIAN, has kindly forwarded to me a proof copy of an article you have written for THE PRESBYTERIAN in which you give an account of an interview with Karl Barth. He communicated to me at the same time your suggestion that I write a comment on this article if I felt so inclined.

I have read the account of the interview in question with very great interest. It is an admirable piece of work, fine in its balance, and equally so in its spirit. You succeeded in getting Barth to express himself on matters in which his position is misunderstood or needs clarification. Your final comments set in luminous relief his significance in relation to Reformed Theology of the classical period. I am sure your article will clear away a great deal of misunderstanding regarding the religious thought of a great man.

I have just one observation to make. I feel that in your full treatment of Barth you have unwittingly been unfair to Brunner. One would almost get the impression that, while Barth's position is regarded as compatible with traditional Presbyterian standards, Brunner's position is viewed as incompatible. My personal view is that, in certain important respects, such as the place of Apologetics in theological encyclopedia, the rights of Natural Theology, the image of God in man, and the work of the Holy Spirit, Brunner is more closely allied to classical Presbyterian doctrine than Barth.

I would say also in this connection that the casual references to Brunner, in which his position on two points is set quite baldly over against that of Barth, do not do justice to his exact position, either on the subject of Adam or the Virgin Birth. If these references, which reflect Barth's characteristic mode of dealing with other theologians when they differ in some respect from himself, are unaccompanied by a statement that the things in which these two friends are agreed - things which need very special emphasis in the theological situation today - are greater than the things in which they differ, they could not but create deep prejudice against Brunner in the minds of many people.

I know that you are as interested as I am that no such prejudice should be created, and that Brunner be treated with the same fairness with which you have treated Barth. I make the suggestion, therefore, that you omit from the interview the references to Brunner, in order that he may have an opportunity to unfold his own position to unprejudiced readers. As a matter of fact, the references in question neither add anything to, nor detract anything from, your splendid statement of Barth's position. On the other hand, if you retain them, the ordinary reader whom we want to help will get an entirely erroneous view of what Brunner really believes regarding great Christian truths. Moreover, the points of difference between these two men, whom so many evangelical Christians deeply admire and love, and to whom evangelical Christianity owes so much, are not the things that constitute the real battle-ground in the religious world today.

As Dr. Brunner is now in Princeton, I have had an opportunity to show him the proof of your article. He feels keenly that the allusions to him do not represent his exact position. In order to make his position plain he is ready to write a series of articles on Christian essentials, which he would be willing to publish in THE PRESBYTERIAN.

I look forward eagerly to meeting you some day, and to having you to Princeton to speak to our students. I have heard fine reports of your lectures last year in Edinburgh. I trust you have a good year at Decatur.

With warm personal regards,

Yours very cordially,

JAM:VET

John A. Mackay



THE THEOLOGICAL SEMINARY  
PRINCETON, NEW JERSEY

PRESIDENT'S OFFICE

September 23rd, 1938

The Rev. Stewart M. Robinson, D.D.  
23 Kempshal Place  
Elizabeth, New Jersey

My dear Stewart:

I am enclosing a copy of a letter which I have just written to Professor Childs Robinson. I hope he agrees to what I suggest. If he should feel that he cannot, then my proposal would be that this letter be published along with his article as my comment. I hope, however, that you may be able to prevail upon him to let Brunner have a chance to make his own case in the course of the present year. That, to my mind, would be much more satisfactory from every viewpoint than that he should simply have to give his view piecemeal on this or that point, or reply to this or that criticism.

I am sorry that you had to slip away before the end of the luncheon. Brunner made a splendid impression upon those who were present. Kindly let me know how frequently you would like an article from him. He is in New York at present, but I shall take the matter up with him when he returns.

With warm regards,

Yours affectionately,



JAM:VKT  
Enc. 1

Decatur, Ga.  
Sept. 27, 1938.

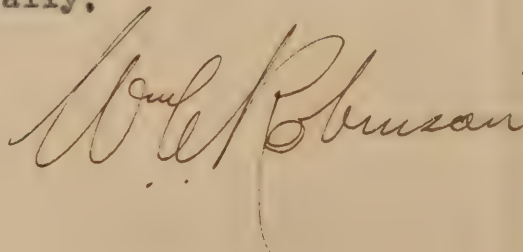
Dr. John A. Mackay, President,  
Princeton Theological Seminary.

My dear Dr. Mackay:-

After further consideration and in answer to your request I have decided that perhaps no good purpose will be served by calling attention to Professor Brunner's views on the Virgin Birth in the Interview with Barth and am therefore willing to have the parenthesis in which this statement occurs changed so as to omit the name of Brunner and read instead: the reasons which are advanced for ~~am~~ not accepting the Virgin Birth. I want the parenthesis in this modified form included as strengthening the hands of those who do accept and regard as essential the doctrine of the Virgin Birth by letting them know that the leader of the Theology of the Word defends this doctrine. For the same reason I shall likely offer to THE PRESBYTERIAN in the near future a review of Unser ~~xxxxxxx~~Christus Bekenntnis zu Jesus Christus in which I shall note that Pfarrer Grossmann affirms this doctrine and incidentally name the Basel professors whom I heard affirm same, but without any indication as to how Professor Brunner stands on same.

The other place where Professor Brunner's name occurs I am not at liberty, as stated in my former letter, to delete his name; nor am I at liberty to modify Barth's answer. If you or Professor Brunner will submit to me another framing of that part of the question which concerns Professor Brunner I shall be glad to consider your statement, and, if I think that it fairly presents the view set forth in Der Mensch im Widerspruch and what was before Barth's mind when he answered accept your phraseology. This is as much change as I am at liberty to make. I hope that it will meet with your and Professor Brunner's approval, and that the latter's affirmations rather than his negations may be brought to America.

Cordially,



CC to Dr. Stewart M. Robinson,

The Presbyterian.  
As authorization for making the  
change mentioned above.



Since I have no authorization from Barth to use the interview without Brunner's name ; and since statements comparing the two men have been made by yourself and others, some of which Barth does not regard as accurately setting forth his view, I trust that you and Professor Brunner will be willing to cooperate by writing me wherein you think Brunner's exact position is not done justice so that I may change same if in my prerogative; or else adding such comment as you or he see fit to accompany the article.

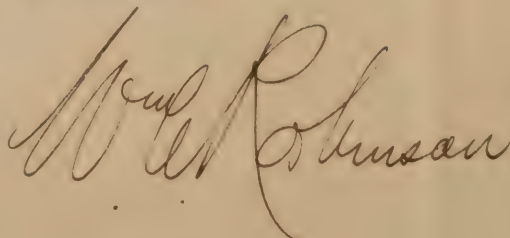
Concerning the other things touched on in your letter I earnestly hope that you or some one of your faculty will see fit to set forth at some length the grounds for thinking that Brunner is nearer the Princeton position than is Barth. While I confess that I have not read all that is available concerning either the Princeton position, Barth or Brunner what I have read does not lead me to agree with this conclusion. In addition to the matters indicated in the interview, the Virgin Birth and the Adamic relation involving the covenant of works, I think of the doctrine of the law of God, the question of whether Christian doctrine ought to be modified to accommodate the positions of natural philosophy, the Pauline authorship of the Pastoral Epistles and the doctrine of the Bible <sup>and of Church</sup> doctrine in general. However, I shall seek to reserve final judgment on this matter, thinking that it is reasonable to expect a fuller statement of the grounds on which it has been confidently asserted that Brunner is nearer the Princeton position than is Barth.

I hope that your statement that the points of difference between Barth and Brunner are not the things that constitute the real battle-ground in the religious world to-day does not mean that you regard the Virgin Birth as a non-essential doctrine. Among the Swiss theologians I heard four men express themselves on this subject at Basel, and each of the four gave it his unqualified affirmation - Barth, K. L. Schmidt, W. Vischer, and E. Thurneysen. While this does not prove all the other professors there thought similarly it indicates the probability that many do. I also note that Pfarrer H. Grossman in Unser Bekenntnis zu Jesus Christus, 1938, in which Brunner has also an article, affirms the Virgin Birth. I think that the acceptance of this article makes it easier to distinguish between Jesus Christ and any earthly Fuehrer who is to-day demanding the allegiance of men. I also hold that the primitive Church which made this an article in the earliest form of the Apostles' Creed as a requirement for baptism ought to be followed in this matter. Above all I hold that the Word of God so teaches.

Thank you for your kind wishes for our work here which I reciprocate in reference to your work there.

Very cordially,

CC to Dr. Stewart Robinson  
The Presbyterian.





Decatur, Ga.  
Sept. 26, 1938.

Dr. John A. Mackay, President  
Princeton Theological Seminary.

My dear Dr. Mackay:-

Yours of the 23rd just reached me. I am glad that Dr. Stewart Robinson has laid before you copy of the interview which I had with Professor Karl Barth. I made this request of him in handing him the interview and later in sending copy to his publication office.

I shall be glad to have from you or from Professor Brunner any statement supplementing or correcting the references to Professor Brunner in the article. I am unaware of any inaccuracy in the same. The question framed as to his view of Adam is framed from the verbiage of his Der Mensch im Widerspruch as the section on Barth's teachings is framed from the language of his Kirchliche Dogmatik I.2.167,172. The statement on the Virgin Birth is based on what Prof. Brunner says in The Mediator and Der Mensch im Widerspruch n.405-406 and Barth's position in Kirchliche Dogmatik I.2. PP 200-201( I think). Except that my statement is much milder than what Barth there says in answer to Brunner's objections to the Virgin Birth I am unaware of any inaccuracy. However, I shall welcome any criticism at these points, in fact wanted the matter to come before you before publication that I might correct anything that needed correction.

When I first laid the questions before Barth they contained no reference to Brunner; but he insisted that his position would not be clear in America if he were not distinguished from Brunner as well as from Bultman. I demurred that possibly the PRESBYTERIAN would not carry the interview with Brunner's name in it; he nevertheless insisted that the name appear. Hence, I am not at liberty to remove it.

As a matter of fact some of the discussion which suggested the interview had to do with an article which compared Barth and Brunner, purporting to set forth that the two were agreed. A copy of the Presbyterian Guardian containing an article from Dr. Van Til quoting an earlier article by yourself was received by a Westminster alumnus and read by the English speaking students. One of these Rev. Thomas Torrance of Edinburgh used the article for questions in Barth's dogmatic society. Barth was also aware, presumably by a letter from America, that Brunner had insisted that he(Brunner) was nearer the Princeton position than was Barth. This last view has been repeated by the Chairman of your Board, at least at Montreat and at Bonclarken. I am wondering whether such statements by representatives of your great institution may not convey the impression concerning Barth which you wish to avoid concerning Brunner, namely, that whereas Princeton regards Brunner's position as compatible with Presbyterian standards, Barth's is not so regarded; and while Brunner is here to speak for himself Barth is not.

Moreover, I am laying my interview which uses Brunner's name before you and ultimately before Brunner before publishing ~~it~~, as the statements concerning Barth by Van Til and yourself as given in the Guardian were not laid before Barth.



PEACOCK INN  
TWENTY BAYARD LANE  
PRINCETON, N. J.

Sept 27 1938

Dear Doctor Robinson,

Thank you for your kind letter. I shall be most pleased if, some time in the near future, I shall have the pleasure of meeting you again, in your home, and Mrs Brunner will certainly feel as I do.

As to writing some articles for the Presbyterian I may tell you that this idea occurred to me before your letter came, after a long talk with our mutual friend Mackay. But I think it is best for a certain time to follow the British watchword wait and see. First I must get acquainted a little more intimately with the situation over here.

Yours very cordially

H. E. Brunner

September 27, 1938.

Dear Dr. Robinson,

It has been found desirable to engage Mr. Norris again to handle transportation to Kent Place School. His car can carry only eight girls, however, so the ninth will have to be carried alternately.

It has been suggested that since there are seven sets of parents, that this task fall once in every seven weeks. If there is any objection to ~~this~~ this arrangement, I am sure the Brokaws and ourselves would appreciate its being made at this time.

The cost of transportation will be even less than it has been before. Divided among the nine, the expenses will come to \$28.50 for one-half year. To assure this rate, however, and to give evidence of good faith against withdrawals, it has been suggested by Miss Hunt and several parents that the arrangement be made on the basis of a full year, and payment for a half year be made in advance.

It is important, therefore, that we have your approval of this plan and a check for \$28.50 at the earliest possible date--- preferably on the first day of school. Arrangements were not made at an earlier date because of the uncertainty of plans on the part of several parents.

As regards transportation of the extra girl--- if there is any absence from the car, let us know in time so that the extra girl may fit in. Enclosed find schedule.

Yours truly,

C. A. France

682 Union Avenue  
Elizabeth, New Jersey.



FROM

SIR CHARLES MARSTON,

TELEPHONE: WHITEHALL 1871.

TELEGRAMS: MARSTON, WHITEHALL 1871, LONDON.

CABLEGRAMS: ORIENTSTAR, LONDON.

13, QUEEN ANNE'S GATE,  
(BY QUEEN ANNE'S STATUE)

LONDON, S.W.1.

30th September 1938

The Rev. Dr. Stewart M. Robinson  
23 Kempshall Place, ELIZABETH, N.J., U.S.A.

(Friday)

Dear Dr. Robinson,

Referring to your letter of September 21st., - The recent events in Europe have prevented us sailing for the United States to-morrow. To-day we are all rejoicing in the belief that Mr. Chamberlain has made a satisfactory Peace, and saved world civilization.

At the same time there are a number of people who are eager for war with Germany. I am under the impression you have had more of them in the United States than we have here, and that they have influenced your Press in favour of war with Germany. As matters stand these people may yet create fresh trouble, but if not, Lady Marston and I now plan to sail for the United States in about a fortnight's time. We shall much look forward to the pleasure of seeing you if we can.

Thanking you again for your very kind invitation.

Ever yours sincerely.

Charles Marston